

**BRIDGING THE GAP THROUGH
INTERGENERATIONAL
MINISTRY**

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ABSTRACT
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by

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The researcher served as consultant to Calvary Tremont Church in Columbus, Ohio to address the generational gap problem in ministry participation between seniors and young adults. The hypothesis is that a ministry model partnership between seniors and young adults will develop greater awareness and appreciation of each other's role in ministry as well as increase participation in the church. The ministry model was tested by assessments on what each subgroup knew about the other, a Bible study series and a project requiring members from the two different subgroups to put the principles they learned into action.

INTRODUCTION

This project is designed to help bridge the gap between the diverse generations represented in the membership of Calvary Tremont Missionary Baptist Church. To bridge the gap means providing a meaningful worship experience that will reflect the various generational subgroups represented in the congregation. The expectation of this new worship environment is to create an atmosphere of intergenerational ministry. The benefit to Calvary Tremont is that having an intergenerational focus will increase the opportunity to transmit values from one generation to another. Thus far, the values that have been passed-on to me by my parents and other adults have proven to be instrumental in my spiritual development.

My father was the household income provider, disciplinarian, and protector of the family during my formative years. He had a strong belief that the family should come together for daily family dinner hour because this provided us a sense of family unity, sharing, and support. My mother's kindness toward those less fortunate was shown by her providing food and shelter to individuals in need within the neighborhood. Her unselfish acts toward humankind were reflected in the things I had learned about Jesus. Besides my parents, other senior adults have also influenced me. In fact, it is their guidance and acceptance that has enriched my confidence in ministry.

The context for my ministry focus is Calvary Tremont Missionary Baptist Church. The Church is located in an urban area of Columbus, Ohio known as the near east side. The surrounding community is made up of low-income family housing development units, senior citizen government housing units, and homes built during 1930-1950. The age culture of the congregation is represented mostly by members who are over age 55 and very young families with school age children ranging from 0-20 years of age. The connection that I have with Calvary Tremont is that I grew up in a similar community in Cleveland, Ohio and I am able to relate to persons of similar background analogies as the near east side area. In my former church, I served as the youngest trustee, chairperson of youth fellowships, and senior citizen ministry coordinator. This leadership expertise will help me develop new models of leadership at Calvary Tremont. Lastly, I belong to and interact with the most underrepresented age group in the church. This gives me a personal interest in the type of structure that will attract more of my peers. In order to encourage young adult involvement, an intergenerational approach toward ministry is needed.

The problem Calvary Tremont faces is that the congregation functions as a body segregated along generational lines. When an age subgroup is not represented in a program, this results in low membership participation and poor attendance during worship services, auxiliary functions and evangelism. Unfortunately, none of Calvary Tremont's ministry focus is related to family matters or young adults who are subsequently the most underrepresented with the lowest retention rates.

The prevailing attitude of young adults at Calvary Tremont seems to be that this is their parents' church, so they have not genuinely taken ownership as "their church." This has come about because parents worship separately from their children during weekly

Bible study and Sunday morning worship. This separation has caused a disconnection of unified ministry focus in the church.

Family religious education will provide a foundation for a solution to the problem. Psalms 145:4 says, “One generation will commend your works to another; they will tell of your mighty acts.”¹ In other words, our relationship with God should have a generational impact. One generation should be able to put the works of God in the care of another generation by sharing testimonies and praising God for God’s mighty acts. James W. White, author of *Intergenerational Religious Education* writes, “In the Hebrew scriptures, connectedness among generations is understood especially in terms of covenant.”² The solution for Calvary Tremont lies in a better understanding of our spiritual connectedness through the family. Old Testament scholar Walter Breaggemann talks about the relationship between covenant and family when he states, “Biblical faith is essentially covenantal in its perception of all reality . . . The family is first of all a community of covenant-making, covenant-breaking and covenant-renewing. That is its principal mark . . . The family in the Bible is always intergenerational.”³

To this end, recognizing the needs of the family in our biblical teaching enriches the chance for intergenerational ministry opportunities for all age subgroups in the congregation. For each generation, there has to be nurturing in the faith. The objective is to implement an inclusive worship experience through the development of

¹ Psalms 145:4 NIV

² James W. White, *Intergenerational Religious Education* (Birmingham, AL: Religious Education Press, 1988), 70.

³ Walter Breaggemann, “The Covenanted Family: A Zone for Humanness,” *Journal of Current Social Issues*, 14:1 (Winter, 1977), 18-19.

intergenerational ministry opportunities. This will focus on family worship, leadership development and age appropriate evangelism.

It is the intention of the researcher that, as one reads this document, it will help the reader understand the need for an intergenerational focus within the congregation. Chapter One will describe the ministry model contexts and the contextual background that the researcher has for developing such a model. Chapter Two will provide an overview of the latest literary resources that are being utilized to give new insight to the state of the art in intergenerational ministry models. Chapter Three was developed to provide a theoretical foundation for intergenerational ministry. Developing this foundation called for the writer to look very closely at the theological, biblical, and historical understanding of intergenerational ministry as it relates to Calvary Tremont Missionary Baptist Church and the surrounding community. Chapter Four discusses the methodology and the design of intergenerational ministry to be used in the field experience. Chapter Five explains the field experiences observed upon the objectives of data collection methods and the data analysis process. Chapter Six provides a summary conclusion with the researcher reflecting on thoughts of the project and any suggestions of what should be tried differently for future use.

CHAPTER ONE

MINISTRY FOCUS

The objective of this project model is to implement an inclusive worship experience at Calvary Tremont Missionary Baptist Church through the development of intergenerational ministry opportunities. This will focus on family worship, leadership development, and age-appropriate evangelism.

The City of Columbus in the State of Ohio is where I will perform my ministry. Columbus was founded in 1812 and has served as the state capital since 1816. Columbus is the most populous city in the state of Ohio. Helping to facilitate this population growth is land area expansion. Annexation has allowed the city to grow from 39.9 square miles in 1950 to over 212.6 square miles currently.

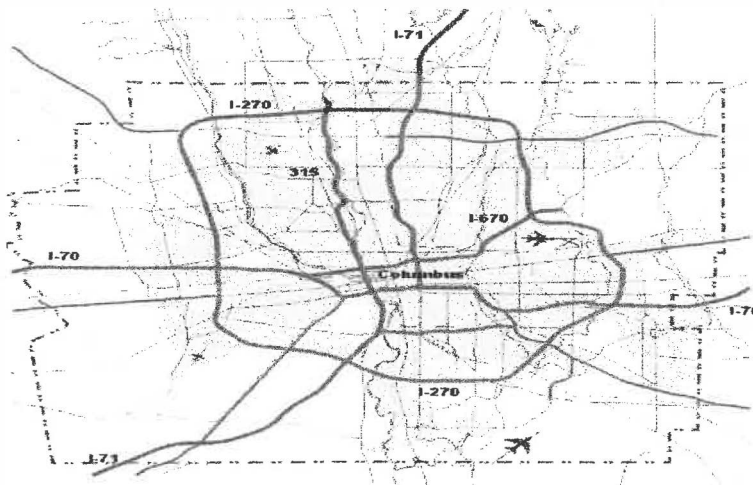


Figure 1. City of Columbus, Planning Demographics 2002.

The city profile of Columbus is very encouraging. Currently, Columbus is a diverse city with 30% of the population categorized as a minority. The average household size is 2.34 with a median household income of approximately \$36,000; average income of \$43,000; and per capita income of \$18,000.¹

Currently, the face of Columbus is changing drastically with the growth of Hispanic and Asian populations. Today, there are roughly 25,000 Hispanics in the metropolitan area. That number is expected to rise by 73% over the next five years. There are presently almost 33,000 Asians in Columbus. Also noticeable is the number of Somalians (East Africans) who are moving here because of the opportunities that Columbus provides to immigrants as it relates to businesses, social programs, etc. Columbus is fast becoming a very cosmopolitan community. The new diverse culture(s) must be taken into consideration by the church when identifying and equipping parishioners for evangelistic ministry within their community.

The context of the model will focus on the analysis of Calvary Tremont Missionary Baptist Church (which will be referred to as Calvary Tremont in this analysis). The church is located in what is commonly known as the Near East Area in Columbus, Ohio.

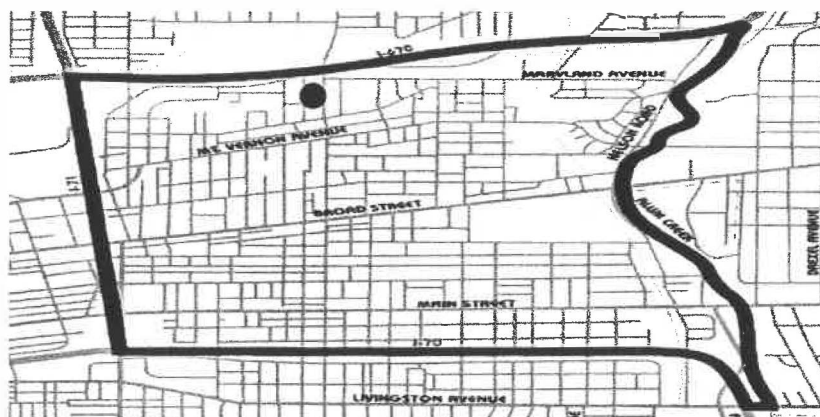


Figure 2. Near East Area of Columbus, Ohio.

¹ City of Columbus, Ohio Planning Division, 2002 *Zoning Demographics*

This primarily urban segment contains all age groups with a slight over-representation of young families with children and senior citizens. The average household income for the near east side community is \$23,180, which is well below the city average of \$41,357. Another noticeable statistic is the area's low level of educational attainment as compared to the city of Columbus. An astonishing 30% of the near east residents have not completed a high school education, compared to the city's average of 15.9%. The area's housing shows evidence of a deteriorating community, primarily because 46.4% of the housing was built during the early 1930's and 0% has been built from 1989 to the Present.²

The challenge in the near east area stems from the low household income, below average educational attainment, and the age differential in the community. The age structure of the population is of concern because a large concentration of senior citizens mixed with low-income families can impact the demand for public services.

The primary civic associations and neighborhood organizations located in the area focus on the following: parenting skill training, employment opportunities, food pantry, daycare, twelve-step programs, church-sponsored day school, youth social programs, and personal or family counseling. There are no major shopping facilities to purchase clothing, food, or healthcare items. Small proprietors, low-income housing developments, and rental property control the commerce within the community.

Calvary Tremont is located at 1255 Leonard Avenue with a beautiful overview of the I-670 interstate highway. This highway affords accessibility to the church. Interstate I-670 is designed to connect the downtown community directly to the airport and provide

² City of Columbus, Ohio City Planning Division, 2002 Zoning Demographics, Near East Radius

quick access to the north and east suburban areas surrounding Columbus. To the south of the church is Sawyer Manor and Trevitt Heights, which are low-income government family housing units. On the northeast side of the church is Poindexter Village and Sawyer Towers' senior citizen communities.

The culture of the congregation is predominantly age 50 and over. The next largest group is 20 years old and under. The 25-40 age group is few in number. The church is a microcosm of the community with the same generational diversity being reflected in the congregation. To support the needs of an aging congregation, the nurse's aide ministry not only serves the clergy, but also provides blood pressure checks, diabetes screening, and other medical duties. Additionally, Calvary Tremont has a van ministry to transport the elderly and others upon request. The church has a food pantry, which provides food and clothes for approximately 50 families per month. The church has a generous benevolent fund to help those in need to pay utility, medical, and other emergency needs upon request.

In the year 1928, Mount Calvary Baptist Church and Tremont Temple Baptist Church combined to establish Calvary Tremont Missionary Baptist Church. In 1950, the church began to grow and the congregations built a new church at 1255 Leonard Avenue where it stands today. Since the congregation's inception, the membership has always been small in number with the majority of the congregation consisting of relatives and extended family. This has fostered a strong family and friendly atmosphere. The current pastor is Reverend Dr. Harold A. Hudson and only five other pastors have led the congregation. In 1996, the former pastor left the congregation with a large portion of the membership following him to begin a new fellowship. Calvary Tremont was left with only 49 members. On October 16, 1997, the church installed pastor Hudson, former pastor of

New Hope Baptist Church in Hillsboro, Ohio. Pastor Hudson began his administration during a time when the City of Columbus focused on urban revitalization. The I-670 highway project was a landmark project for the city with the intention of downtown urban renewal. To capitalize on the visibility this highway brought Calvary Tremont, the church installed two signs. These were the first outside signs the church ever had.

During the short time since 1997, the parking lot has been blacktopped, the roof has been replaced, and the sanctuary remodeled. In addition, under Pastor Hudson's leadership, membership tithing has increased. Before 1997, the most funds received by the church was \$67,000 obtained from bake sales, dinners, and tithing. In 1998, the church received over \$90,000 by tithing alone and, in addition, the assessment of annual days was stopped.

In 1999, the church received over \$120,000 by tithing alone; in 2000, the Church reached \$178,000 by tithing alone; the year 2001 brings expectations of over \$200,000 in tithes alone, in addition to the expectation of \$25,000 from the Malachi Plan (building fund).

The church theme is "A prepared people living by the Word of God" as cited in Matthew 4:4. God has sustained the congregation through the years to help shape the spiritual, economic, and social condition of the near east side community. Calvary Tremont has developed a "Life-Savers Development Corporation," which is a nonprofit organization. One of the goals will be to provide a community reading program for youth and adults through a partnership with the Ohio State University. Also, Calvary will start its first annual Charles Drew Blood Drive in conjunction with the American Red Cross. Effective in January 2002, the ministerial staff will conduct evangelistic services on the first Wednesday of each month. As Calvary Tremont continues to perform "Christ

Centered” ministry, God will empower the congregation to provide effective leadership in the life of the City of Columbus and especially the community of the near east side well into the future. The problem Calvary Tremont faces is that the congregation functions as a body segregated along generational lines. When an age subgroup is not represented in a program, the result is low membership participation and poor attendance during worship services, auxiliary functions, and evangelism efforts. Unfortunately, none of Calvary Tremont’s ministries’ focus is related to family matters or the young adults who are the most underrepresented with the lowest retention rates.

The prevailing attitude of young adults at Calvary Tremont seem to be that this is their parents’ church. They have not genuinely taken ownership of it as “their church.” This has come about because parents worship separately from their children during weekly Bible study and Sunday morning worship. This separation has caused a disconnection of a unified ministry focus in the church. The solution for Calvary Tremont lies in a better understanding of our spiritual connectedness through the family. Old Testament scholar Walter Breaggemann talks about the relationship between covenant and family when he states, “Biblical faith is essentially covenantal in its perception of all reality . . . The family is first of all a community of covenant making, covenant breaking and covenant renewing. That is its principal mark . . . the family in the Bible is always intergenerational.”³ To this end, recognizing the needs of the family in our biblical teaching enriches the chance for intergenerational ministry opportunities for all age subgroups in the congregation. For each generation, there must be nurturing in the faith.

³ Walter Breaggemann, “The Covenanted Family: A Zone for Humanness,” *Journal of Current Social Issues*, 14:1 (Winter, 1977), 18-19.

In order for the church to affect the near east community, a major emphasis needs to be placed on ministering through evangelism and care giving for all generations. I personally understand the impact that a caregiver can have on another's' life. I was an adoptive parent for over eleven years. This experience had a major influence as it relates to my spiritual journey. While it would seem that evangelism and caregiving are separate areas of ministry, there are good reasons to link them together. God expects Christians to care for people both in proclaiming the truth and in genuine care for other persons' needs.

When evangelism is done in a biblical fashion, it always interfaces with caregiving. The book of Jude (verse 22) in the Bible demonstrates the unique relationship between evangelism and care when Jude states: "and of some having compassion, making a difference" In order for the church to effectively evangelize such an expanding population, we have to evaluate internal (spiritual) versus external (social) efforts. The by-product of evangelism is usually church growth through individuals coming to know Christ. In fact, you can directly relate a congregation's rate of growth to its ability to meet the spiritual needs of the "entire" people of God in the congregation.

The insight this researcher brings to the context of Calvary Tremont to help encourage a maturation process can be identified in my personal and spiritual journey. God has taken me through diverse venues in life (home, education, church relationships, encouragements and discouragements, spiritual victories and defeats), which have equipped me for service. I realize that the development of my ministry is an ongoing process that began with my experiences as a youth living in the inner city of Cleveland, Ohio and growing up in a working class family. This has enabled me to better relate to persons of similar background (analogous to the east side of Columbus). I can understand and speak the language of the "streets" and of mainstream society. Another benefit that

can come out of integrating generations within the church is church growth and leadership development. This will provide an atmosphere of inclusion of all age groups in the worship experience and appeal to a larger cross section of the population of the City of Columbus and surrounding areas.

In my former church, I served as the youngest trustee, chairperson of youth ministries, and senior citizens fellowship and ministry coordinator. The leadership expertise I gained in these positions will help me develop new models of leadership at Calvary Tremont. I now know why the Lord provided holistic and diverse experiences in my ministry training thus far and I am excited by the opportunity to apply these and other leadership experiences to “bridge the gap” at Calvary Tremont. Church growth, in many ways, is a direct reflection of effective ministry. I believe it is important that the local church provide a vehicle for young as well as senior members to have the opportunity to develop as leaders for Christ. Leadership responsibility is required of every believer, not just selected individuals. Leading, from a Christian perspective, is an activity that involves influencing and directing the lives of others in a Christ-like way and applying the principles given in the scriptures. What this means is that there are no age limits for leadership. Furthermore, all Christians who are truly growing spiritually will be involved in leadership. While there are varying degrees of leadership, being one of God’s people always requires some responsibility for leading others in some capacity. Because of these problems and the analysis of Calvary Tremont’s context, my project will focus on integrating generations to do ministry with emphasis on unity by one spirit through proclamation.

The experiences of living in the inner city, growing up in a working class family, becoming an adoptive parent, and educational training have enabled me to better relate to

persons of diverse backgrounds and generations to foster an atmosphere of inclusion in Calvary Tremont's worship experience.

CHAPTER TWO

STATE OF THE ART

In looking for helpful aids with which to develop an intergenerational ministry model, this researcher was able to identify a limited number of models with a Black church focus. With limited models available, this researcher understands the importance for more literary models to be made available to the 21st century Black church. In order to develop an instrument the black church can use to encourage intergenerational ministry, the researcher found it helpful to evaluate existing models. For instance, in Edward A. Loper's book, *Building an Intergenerational Church* he states,

The idea is to get older people and younger people spending meaningful time with each other. Ultimately, the point is about transmitting values. Part of our thesis is that the culture has become impaired with regard to the transmission of values from one generation to the next and an intergenerational church ministry can help cure the impairment. To that end, the context of intergenerational ministry is crucial.¹

A key concept of Loper's work is the concern for transmission of values, which has long been a function of the Black church in its community.

As a matter of fact, Berger and Neuhaus in their book, *To Empower People: The Role of Mediating Structures in Public Policy*, state, "Black churches have been one of the major cultural brokers of norms, values and expectations of which society viewed as

¹ Edward A Loper, *Building An Intergenerational Church* (Louisville, KY: Geneva Press, 1999), 12.

mediating institutions.”² Loper’s work serves as a useful indicator of how the church can become a more effective mediator for generational inclusion through understanding society, which shapes values for each generation. Loper provides a sociological profile of four distinct types of generations that rotate in American History. It is his understanding that, as we learn the factors that help shape the values of each generation, the church will be better equipped for generations yet to come. This text is very helpful for identifying morals, interests, and attitudes that categorize generational age subgroups.

The Emerging Church by Dan Kimball, the pastor of a postmodern ministry, critiques what he calls “church cloning.”³ Kimball claims that a church that clones others’ programs will have a harder time reaching young adults. Many young people stay away from church partly because the worship seems phony. It appears to be more like what Kimball calls “McWorship” than an actual response to the Lord Jesus Christ. Acts performed in worship are viewed as either old and unappreciated or new and trite.

The “Baby Boomer” generation responded well to cloning. Theater-like sanctuaries, professional bands, and sermon-centered services have popped up across the country and have drawn many Baby Boomers to Christ. But, Kimball warns, if church leaders are not careful, “this time it will be the seeker-sensitive movement that loses touch as it grows more and more disconnected to the heart of the emerging generations.”⁴ From Kimball’s vantage, “culture is causing emerging generations to desire a more multi-sensory worship experience in their quest to encounter God. Instead of assuming that people only

² Peter L. Berger and John Richard Neuhaus, *To Empower People: The Role of Mediating Structures in Public Policy* (Washington, DC: American Enterprise Institute For Public Policy Research, 1977), 70.

³Dan Kimball, *The Emerging Church* (Grand Rapids, MI: Zondervan, 2003).

⁴ Ibid.

encounter God when they are told what God is like, church leaders must recognize that non-Christian youth desire to experience God and not just be told about Him or told about the things He doesn't like."⁵ Adapting to this mindset will not be easy for churches caught in a teaching-oriented style. Kimball explains the reformation from table-centered to pulpit-centered worship has given many Protestants tunnel vision. They see the sermon as the essence of worship. Kimball counters that the Word comes in many forms and to many senses.⁶ So, if leaders should not develop a new style or program to reach this generation, what can they do? Kimball suggests that, when focused on mission, Christianity connects well with this emerging culture. In fact, Christianity arose in a culture not unlike today's pluralistic world. Just as Paul stood in the Areopagus in Athens and said, "I see how you are religious in every way," today's preachers speak to people open to many religious ideas. If the church returned to its "vintage" roots, communities would be able to connect with people more effectively.

Kimball points to the early church's experience of mission and love when he proposes that the "emerging church is about the Spirit producing missional kingdom-minded disciples."⁷

The Emerging Church's two parts provide a guide for critiquing and engaging today's church culture. Part One concentrates on churches leaving the "cloning" era by not reproducing the same old service just to reach teens, twenty-somethings, or thirty-something's. This section is good to help church leaders reach the emerging church culture. In Part Two, Kimball introduces churches that have successfully tapped into the

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

emerging culture. Finally, Kimball offers a clear and reasoned picture of the emerging church based on his deep relationships with youth and offers creative reflection on a biblical way of ministry with many valuable examples.

The Supremacy of God In Preaching, by John Piper is a book that provides a good understanding of the theological and spiritual balance that goes into pulpit ministry. Piper states, “So I am persuaded that the vision of a great God is the linchpin in the life of the church, both in pastoral care and missionary outreach. Our people need to hear God-entranced preaching. They need someone, at least once a week, to lift up his voice and magnify the supremacy of God.”⁸ Throughout the book, Piper makes it clear that the preacher is not to give psychological pep talks about how to get along in the world. He believes our major responsibility is to introduce God-centered visions of beauty and majesty that exalt God, not the preacher.

In other words, God is the god of preaching, God is the ground of preaching, and the spirit of God gives all the means in between. This book a must read for every preacher for meditation and preparation for the preaching moment. Piper does a good job of supporting his argument through the use of scripture and information from noted theologians.

The Foolishness of Preaching by Robert Farrar Capon introduces various approaches to proclaiming the Gospel. This book is written in a narrative structure with the utilization of short stories and descriptive anecdotes to explain Christian doctrines. This book is divided into two major sections entitled “The Bedrock of Preaching” and “The Practice of Preaching.” The “Bedrock of Preaching” discusses the importance of

⁸ John Piper, *The Supremacy of God in Preaching* (Grand Rapids, MI: Baker Books, 1990), 11.

having what Capon calls “a passion for the passion,” meaning that the preacher’s passion is a heart for Jesus himself. Capon explains that the preacher should have a wild romance with the person of the incarnate word who reigns in death at the roots of the being of every creature.⁹ Also in this section, Capon talks about how to overcome the stumbling blocks that keep us from accepting God’s genuine grace beyond our own self-ingenuity. In the second section “The Practice of Preaching,” Capon provides sample sermons with specific details of the pros and cons for using notes, lectionary, and written manuscripts. In this book, Capon tried to provide practical advice to preachers. However, it is this reader’s opinion that a lot of the analogies he used added confusion to the focus of his major points. The overall context of the book did provide good and helpful information for sermon preparation.

Dr. Samuel D. Proctor’s book, *The Certain Sound of the Trumpet: Crafting A Sermon of Authority*, is a very helpful resource for sermon drafting. Dr. Proctor acknowledges that there are various ways to construct a sermon, but his focus for this book uses the dialectical approach for preparing sermon outlines. This approach is the art of arriving at the truth by the exchange of logical arguments. The dialectical process Dr. Proctor outlines consist of: subject, proposition, antithesis, thesis, relevant questions, and synthesis. Dr. Proctor states, “The method described in this volume is useful for various types of sermons such as: narrative, topical, exegetical, and thematic. Each of these types of sermons is under the same obligation to: sound a certain sound, to make one, and only one, main driving point. It is the word that God has given for that particular preaching

⁹Robert Farrar Capon, *The Foolishness of Preaching* (Grand Rapids, MI: Eerdmans Publishing Company, 1998), 9.

moment. It is what the preacher shall have said when the sermon is finished.”¹⁰ The value to the reader of this book is that Dr. Proctor provides a clear systematic description of his preferred outline with several sermon examples. This book provides good contextual examples to support the cohesiveness that this outline format brings to various sermon topics. As you read the pages of this book, you discover the intellectual scholarship Dr. Proctor has for the subject and his passion for preaching to amplify integrity and truth during the preaching moment!

Gary L McIntosh’s book, *Three Generations*, is a great book that provides detailed information about blending three different generations into one congregation. The Three Generations that this book focuses on are what McIntosh terms the “Builders, Boomers and Busters.”

Church members who range from age forty and up can be called the “Builders”; the Boomers are those in their early thirties to late forties; and children of about twelve years old through young adults in their twenties are the Busters.”¹¹ McIntosh believes that most of our churches target a single generation without including all three generations. However, he states, “As pastor and church leaders, most of us don’t have the choice of working with only one generation. In most of our churches, all generations are present, and we must build a ministry that includes them all.”¹² McIntosh presents a flexible approach to building a strong “three-in-one” congregation, which is an enormous challenge for local churches faced with meeting the needs of three vastly different

¹⁰ Samuel D. Proctor, *The Certain Sound Of The Trumpet: Crafting A Sermon Of Authority* (Valley Forge, PA: Judson Press, 1994), 27.

¹¹ Gary L. McIntosh, *Three Generations* (Grand Rapids, MI: Fleming H. Revell, 1995), 13.

¹² *Ibid.*, 11.

demographic groups. Drawing on extensive field-testing, the author gives fascinating character sketches of each generation followed by ministry strategies made to fit each unique group. The insight that McIntosh gives into three generations provides church leaders with valuable tools to effectively reach each generation.

CHAPTER THREE

THEORETICAL FOUNDATION

What are the theological, Biblical and historical foundations for this project? It is the purpose of this chapter to address these foundations and to show the origin of the doctrines for intergenerational ministry. The theological foundation for this project was based mainly on the “Hebrew Tradition” which Bernhard W. Anderson’s book *Understanding The Old Testament* states as, “There was a long period during which the tradition was handed down orally by poets and storytellers; and even after it was given in written form in court or priestly circles, the oral tradition persisted among the people.”¹ Anderson also states that it is easy for the Black culture to understand this, for in West African cultures, history and genealogy were recorded through oral transmission and memory passed on from generation to generation.² Furthermore, Levin in his book, *Black Culture and Black Consciousness*, says, “The development of the African American heritage of oral tradition received its impetus from two sources, Africa and slavery. The slave system feared the literate slave and placed a ban on teaching slaves to read and write. While some slaves learned to read and write clandestinely, this banning, which lasted for several centuries resulted in a greater emphasis on the oral tradition in Black culture.”³

¹Bernhard W. Anderson, *Understanding The Old Testament* (Englewood Cliffs, NJ: Prentice-Hall, 1986), 23.

² Ibid., 277.

³ Ibid.

This is similar to the Hebrew oral tradition in which stories were told to children who passed them on to their children. An integral part of the theological foundation for intergenerational ministry is to tell the story of God's involvement with our ancestors.

Judges 2:6-12 states,

⁶After Joshua had dismissed the Israelites, they went to take possession of the land, each to his own inheritance. ⁷The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the Lord had done for Israel. ⁸Joshua son of Nun, the servant of the Lord, died at the age of a hundred and ten. ⁹And they buried him in the land of his inheritance, at Timnath Heres in the hill country of Ephraim, north of Mount Gaash. ¹⁰After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the Lord nor what he had done for Israel. ¹¹Then the Israelites did evil in the eyes of the Lord and served the Baals. ¹²They forsook the Lord, the God of their fathers, who had brought them out of Egypt. They followed and worshipped various gods of people around them, they provoked the Lord to anger.⁴

The idea of having riches, wealth, and inheritance is all part of the promise from God to the people of Israel. This is for serving the God of their forefathers. The responsibility behind this was for the elders to pass on a spiritual heritage so that the godly generation would not die out. Verses six and seven of the above text, make it clear that intergenerational worship was the culture in which the people served God. The children of Israel went every man unto his inheritance and in that same verse it says, "And the people served the Lord . . . And all the days of the elders that outlived Joshua."⁵ Notice the text does not say only the elders or just the youth ministries served the Lord; but everyone served the Lord!

⁴ Judges 2:6-12 NIV

⁵ Judges 2:7 NIV

The biblical account of Israel is the history of God's saving acts among all the people of God. Therefore, allowing the inclusion of all generations is fundamental to the worship experience. One generation died and the next did not follow God. This text is a brief preview of the cycle of sin, judgment, and repentance that Israel experienced again and again. Each generation failed to teach the next generation to love and follow God. Yet, this was at the very center of God's Law. The intent of this is reflected in Judges 2:10, which states, "And also all the generations were gathered unto their fathers."⁶ This implies that the fathers of the generation were responsible for bringing together the younger generations to share their knowledge of God. Deuteronomy 6:4-9 states,

Hear, O Israel: The Lord our God, The Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today, are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

Also contained in this verse is a separate generation who did not know God. "And there arose another generation after them, which knew not the Lord."⁷ This is because the younger generation had no fellowship with their elders.

In Dennis Peacocke's book, *Almighty and Sons Doing Business God's Way*, he states, "Our children are a stewardship heritage, an inheritance from the Lord."⁸ For this reason, it is important for Black people to keep alive before the younger generation the spiritual foundation that has been at the forefront of black liberation. There is a popular

⁶ Judges 2:10, NIV

⁷ Ibid.

⁸ Dennis Peacocke, *Almighty and Sons Doing Business God's Way* (Santa Rosa, CA: Rebuild Publishers, 1995), 34.

quotation that states, “If a people don’t know their history—history will repeat itself.” The traditional Black church should continue to pass on the rich heritage of the Black-American Christian experience. Throughout the Bible, God uses the lineage of a person’s ancestry as a source of an inheritance for future generations. The fact that God takes genealogy seriously is demonstrated in John 8:14, which states, “I know where I came from and where I am going.”⁹ Luther Blackwell in his book, *The Heritage Of The Black Believer*, goes on to explain, “Jesus was not ignorant of His roots in the natural. He knew his earthly ancestry and background. In fact, the genealogy of Jesus Christ was absolutely crucial to the Lord’s success in His Messianic mission of deliverance.”¹⁰ In the Black church, it is not unusual for a membership to have four to five generations of a family as part of its congregation. In Psalms 37:25, it states, “I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread.” Frank E. Gaebelein’s Bible Commentary explains this verse as God’s blessings extending to the next generation, as their children will be blessed.¹¹

Consistent with his way since creation, God’s redemptive activity is on the behalf of a living human community. Ronald W. Richardson’s book, *Creating A Healthier Church: A Part Of Being Made In The Image Of God*, speaks to relating to “others.”¹² If anyone could say, I have no need of others, Richardson says, it is God Almighty, yet the

⁹ John 8:14, NIV

¹⁰ Luther Blackwell, *The Heritage of the Black Believer* (Shippensburg, PA: Treasure House Press, 1994), 24.

¹¹ Frank E. Gaebelein, *Bible Commentary*. (Grand Rapids, MI: Zondervan Publishing House, 1991), 302.

¹² Ronald W. Richardson, *Creating A Healthier Church* (Minneapolis, MN: Augsburg Fortress, 1996).

need for connection in God is where the Biblical story begins. Connection is essential to the nature of God and to God's creation.¹³

In the New Testament, the practices of the early church were built on the premises of worship communities. Act 2:42-44 states, “¹¹They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common.” As defined in *Nelsons Bible Concordance*, the Greek word fellowship is *koinonia*. *Koinonia* is a unity brought about by the Holy Spirit. In *koinonia*, the individual shares an intimate bond of fellowship with the rest of the Christian society.¹⁴ In verses 44 and 45, the voluntary benevolence was experienced in the context of community as an expression of God’s love. With this understanding of a Christian community, the twenty-first century church is in a perfect position to build the type of intergenerational community that was experienced in the book of Acts.

Furthermore, Loper explains in his book that the church is the one place left in our culture where children and senior citizens have an opportunity to experience one another in a meaningful way.¹⁵

In order for the Black church to continue at the forefront of positive social change, there must be meaningful communication among generations. The implication of an intergenerational worship environment is important to the Black community’s understanding of the myths surrounding their origins and roles in society. Relating to the

¹³ Ibid., 61.

¹⁴ *Nelsons Bible Concordance* (Atlanta, GA: Thomas Nelson Publishers, 1995), 1559.

¹⁵ Loper, *Building An Intergenerational Church*.

elder's experiences of growing up Black in America can help raise Black consciousness. Also, this can help reshape the negative images given to Black role models in the media. A meaningful relationship among the generations can provide influence for young progressive-minded individuals to become more involved in the problems facing Black communities. It is only reasonable to expect that the same God who brought Black-Americans through the Holocaust of slavery and the evilness of racial discrimination during the 50's and 60's would want the Black church to share testimonies of his grace and mercy with the younger generation in an intergenerational context. It was the understanding of this project that the Bible speaks to every situation and every role in life. Much of the greatness of the Bible is its ability to convey its life-giving message to readers of any generation in spite of the tremendous changes that have taken place.¹⁶ When considering the importance of worshipping God and the relevance of including all generations, the Bible is the primary source of support.

The biblical foundation for intergenerational context is found in both the Old and New Testament scriptures. The patriarch Abraham was one of the first to demonstrate the importance of the younger generation participating in worship with their elders. In Genesis 22:5 it states, "He said to his servants, stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."¹⁷ Abraham's intent was to be obedient to God by giving his son as a sacrifice. Interestingly, his servants did not find it unusual for Abraham to request his son to join him in worship. In Mark Dennis Michael's thesis, "Worship As Evangelism: How Worship Services Can Be Used to Reach

¹⁶ Rolf E. Aaseng, *A Beginner's Guide To Studying the Bible* (Minneapolis, MN: Augsburg Fortress, 1991), 11.

¹⁷ Genesis 22:5, NIV

College Youth,” he states, “It was not sufficient for Abraham to worship God alone he desired that his son, the younger generation, go with him and worship.”¹⁸ The reference to this activity in Bible history demonstrates the importance of the younger generation learning to participate in worship. Furthermore, Michael states that the story of Abraham conveys the fact that worship should be central for all generations.¹⁹ To avoid the problem of not including all generations in the worship experience in the twenty-first century church, Edward Lopez, in his book *Building An Intergenerational Church*, states, “The idea is to get older people and younger people spending meaningful time with each other. Ultimately, the point is about transmitting values.”²⁰ The current culture has become impaired with regard to the transmission of values from one generation to the next. An intergenerational church ministry can help cure this impairment.

In the New Testament, Paul explains to the people of Corinth the broad diversity, yet essential unity in the manifestation of the spirit. The gift of the Holy Spirit is the common life of Christians of all generations and a greater dynamic than an all-human distinctive. Intergenerational worship is a balance between unity and diversity. In I Corinthians 12:14, it states, “Now the body is not made up of one part but of many.”²¹ In addition, the commentator explains this verse by stating that, as the human body must have diversity to work effectively as a whole, so should the members of Christ’s body have diverse gifts, which can help bring about the accomplishment of Christ’s united

¹⁸ Mark Dennis Michael, “Worship As Evangelism: How Worship Services Can Be Used To Reach College Youth” (D.Min. thesis, United Theological Seminary, 2000), 18.

¹⁹ Ibid., 21.

²⁰ Loper, *Building An Intergenerational Church*, 16.

²¹ I Corinthians 12:14, NIV

purpose.²² Intergenerational ministry focus allows different spiritual gifts to be exercised that are part of all the generations within the congregation. God's method employs diversity to create unity because of the gift of the spirit, which is received at conversion; we are all members of the Body of Christ. Neither age, social status, nor sex are handicaps or advantages as we fellowship and serve the Lord. I Corinthians 12:22 states, "The eye cannot say to the hand I don't need you! And the head cannot say to the feet, I don't need you!"²³

The principle here is the interdependence of the parts of the body. This text shows that Christians in the body of Christ are mutually dependent upon one another as they exercise their distinctive functions. An intergenerational environment helps the whole church benefit from the various gifts that God has given individuals within a congregation.

In I John 2: 12-14, it states,

I write to you, dear children, because your sins have been forgiven on account of his name. I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, dear children, because you have known the Father. I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you are strong, and the word of God lives in you, and you have overcome the evil one.²⁴

This section of I John addresses three groups of family members: Children, Young Men, and Fathers. John's purpose is to exhort this community to progress in spiritual growth and to warn them against false teachers who will cause a compromise of following the will of God. These groups may stand for different levels of Christian maturity, age, or

²² *Nelsons Commentary*, 2272.

²³ I Corinthians 12:22, NIV

²⁴ I John 2:12-14, NIV

experience in the church community. Gary M. Burge, author of the *NIV Application Commentary*, states, “Above all, we must not think that John has in mind the men of this congregation exclusively. Jewish custom is to address adults widely with such titles as ‘brother,’ all along implying that he has the entire Christian church in mind; women included.”²⁵

Each of these verses expresses a necessary attribute that is vital to a victorious Christian community. Verse 12, “I write to you, dear children . . .” To identify the Christian as a child implies that the person is new to the Christian community and that they are somewhat innocent in their spiritual walk. John points out to the babe in Christ that forgiveness is based on Christ’s name. It is on account of his name that the community enjoys its victory over sin. In other words, children bring an unassuming trust to the worship experience. Verse 13 begins, “I write to you fathers, because you have known him who is from the beginning.” In Thomas F. Johnson’s *New International Biblical Commentary*, it explains verse 13 as, “Fathers are a possible reference to the Christian communities’ more experienced leaders (elders) who have come to know him who is from the beginning. Their spiritual experience is not bogus but authentic.”²⁶ The elders add spiritual knowledge to the worship experience that has been authenticated by their obedience to God over a period of time. They become living testimonies of the wealth of God’s spiritual resources. Verse 14, “I write to you, young men, because you are strong.”²⁷ Thomas defines the word “strong” to mean their spiritual strength, for example,

²⁵ Gary M. Burge, *The NIV Application Commentary: The Letters of John* (Grand Rapids, MI: Zondervan Publishing House), 113.

²⁶ Ibid.

²⁷ Thomas F. Johnson, *New International Biblical Commentary*. (Peabody, MA: Hendrickson Publishers, Inc., 1993), 49.

their ability to resist temptation. But the source of their strength is the word of God which abides or dwells in them.”²⁸

There is an ancient African Proverb that says, “It takes a village to raise a child.” This I John text clearly views the family as an intergenerational entity. Both the young and the old occupied places of real importance in the Johannine Church because its youth were perceived to be vitally interrelated with their elders—both groups having known “Him who is from the beginning for the sake of whose name their sins had been forgiven.”²⁹ In an article by Annie Lockhart, she describes this village as the kinship model. It stems from a people who were forced to exist within a different kind of family. Because slaves weren’t often allowed to stay with their biological families, the community assumed the role of family by necessity. ³⁰ Lockhart further states that the cliché “it takes a village to raise a child” was a reality because everyone assumed responsibility for the youth of the congregation and ministries consisted of people of all ages. Within the Christian community, it is this strength that enables Christians to stand against the wiles of the world and become lively witnesses for the faith community. John is explaining that all generations share in the life and fellowship of the church. Each member needs the other to encourage spiritual growth and to warn one another against the temptations that are certain to come.

²⁸ Ibid., 51.

²⁹ 1 John 2:13 NIV

³⁰ Annie Lockhart, “Youth Worker: Part of the Village the Kinship Model” (March/April 2003), 31.

The Black church is the communal village and extended family that provides the Black community with a foundation for spiritual and social growth. To that end, the need for intergenerational ministry in the Black church is crucial.

When one compares the traditions of the church to our present day, one can begin to wonder if the traditions will still stand today. The twenty-first century church is faced with the emerging challenge to provide worship experiences that reflect the various generational subgroups represented in today's congregations. The black church needs to have intergenerational worship experiences that require a more dynamic and interactive theoretical perspective because they have played a more complex role and assumed more comprehensive burdens in their communities than is true of most churches. When speaking of "intergenerational" worship experiences, the editors of the *Quarterly Intergenerational Guide* state, "An intergenerational worship experience is one in which two or more generations come together intentionally for an occasion of worship, fellowship, study, decision making, mission, or any combination of these functions."³¹ This is the working definition used to establish the historical foundation. In Dan R. Dick's article, "A Shift Of Church-Shaking Proportions," he states, "In our culture, if one group does not adequately meet the needs of another group, that second group will go somewhere else where it will be taken care of."³² The black church is the institution that traditionally provides the black community with a base for spiritual and social growth.

However, as more black individuals change their social status to middle-class, they begin connecting with other institutions outside of the black church to meet their needs.

³¹ *Christian Education: Shared Approaches, Quarterly Intergenerational Guide: Living The Word.* (New York: United Press, 1979).

³² Dan R. Dick, "A Shift of Church-Shaking Proportions" *Quest*, (May 16, 2000).

Today's traditional mainline churches are finding it hard to acknowledge that different people, groups, and generations are motivated and transformed by different kinds of experiences. For example, businesses will take one product and develop marketing strategies to relate to the different generational experiences of its buyers. The church needs to explore ways to meet the variety of tastes, needs, and wants in order to bridge the gap between generations within the worship experience. Dan R. Dick further explains that there is a misguided trend toward blended worship, where all concerned must endure something they dislike in order to enjoy what they like. The blended worship experience should be for the purpose of creating a style that is most meaningful to all worshippers.³³

However, "bridging the gap" is not a reference to different types of worship styles. It refers to the meaningful involvement of all generations in a particular worship context. This is important because, according to Wade Clark Roof and William McKinney's book *American Mainline Religion*, there has been a noticeable increase in the mainline protestant average age level. "The proportion of members fifty years of age or older within these churches has grown considerably in just the last twenty-five years."

The critical issue for the church is the shift in attitudes toward worship as it changes from one generation to the next within a congregation. There are real differences between the generations born before World War II and those born later. One major difference with ramifications for the church community is that sacrifice and giving of self-motivated older generations, while the "boomer" generations are consumers. In almost every situation where a controlling body loses power to a rising majority, there will be a turf war. The church is not exempt. An article by Frank Hutchinson, "Coming To Grips

³³ Ibid.

with an Aging Church,” states, “The number of people of mature age in our country has been accompanied by a parallel increase in organizations and agencies being concerned about aging. However, churches and other religious groups lag behind, rarely responding to the changes in their membership.”³⁴ Clergy must see the increase of elderly parishioners in their churches as both a serious responsibility and a golden opportunity. Elderly members of the church have been ignored and seen as objects of ministry rather than partners in ministry. The church should not only minister to and for older persons, but also by, with, and through them. Several opportunities reside in the elderly laity, which can be inspired, directed, and put to work in the local congregation. However, too often the church has allowed society’s stereotypes about aging to effect their usefulness for ministry possibilities. Churches can help tackle the issue of how aging is viewed. In Christ, we are a new creation, which uses all church members, the old as well as young, to share the gospel through word and deed.

Historically, the churches’ elder members have been the main resource in the United States for volunteerism. As such, they still have a vital presence and a hopeful future. The church must be faithful in following Jesus’ example of including the elderly as productive members of the Christian community by honoring their wisdom and maturity as a benefactor of God’s goodness. All too often, when church membership declines, older people are viewed as the culprits. We see them as the church of the past with an outdated theological perspective of worship, while we consider members aged 45 and under as the church of the future.

³⁴ Frank Hutchinson, “Coming to Grips with an Aging Church” *Religion On-Line* February 8, 2002, April 19, 6:00 p.m.

As for the present day church, its ministries are being weakened by efforts to age-segregate everything members do within the congregation. We must meet the needs of young adults and young families, but we must not forget the blessings received from older generations. The church is an organism of the family promoting balance, harmony, and respect in social discourse among generations. It is the only place left in our culture where all generations intersect to share a common experience, regardless of age. The main ingredient for a healthy organism (church) is *Koinonia* (fellowship). The involvement of prayer and testimonies from the older generation as well as the energy, hopes, and dreams of the younger generation provide much needed intergenerational blessings to the body of believers. Congregations should be viewed as a spiritual village where the older generations' wisdom and God-knowledge provides balance and support to young adults and families navigating through life situations.

Historically, the African-American Church is the only institution that has a tradition of providing the black community with a base for spiritual and social growth. Furthermore, the black church emerged from slavery into a unique Afro-Christian worldview.

During the eighteenth and nineteenth centuries, both African heritage and euro-American Christian traditions permeated the religious dimensions of the slaves, giving birth to the black church. Berger and Neuhaus, in *To Empower People: The Role of Mediating Structures in Public Policy*, say "Black churches have been one of the major cultural brokers of norms, values, and expectations which society viewed as mediating

institutions.”³⁵ For example, after the Civil War, the church was the main mediating and socializing vehicle for millions of former slaves, teaching them economic rationality. The church urged Blacks to get an education, helped keep families together, and provided the leadership for early Black communities. In their work, *Long Memory: The African-American Experience in America*, Mary Berry and John Blassingame labeled Black churches as the “enduring institutions” in Black communities.³⁶ In their findings of the interaction between the two major institutional sectors of family and church, there has always existed a historical tradition of special care for children.

The Black church served as the communal village and extended family to the children of the community. If there were no parents or if the mother had a difficult time raising her children without a father present in the home, the children were often informally adopted by elder church members or by figurative uncles and aunts. Still today in most Black churches, there exist extended family relative groups normally dominating the functions of the congregation.

Perhaps one of the most important functions of intergenerational worship experience for young adults and children in the black church is role modeling. Much socialization for children and preteens occurs by interacting with adult Sunday school teachers, choir directors, and Vacation Bible School leaders. A study on Black families by John Scanzoni states, “. . . the minister ranked second behind the school teacher as the adult role figure who showed an interest in black youth. Not surprisingly, the Sunday

³⁵ Peter L Berger and John Richard Neuhaus, *To Empower People: The Role of Mediating Structures in Public Policy* (Washington DC: American Enterprise Institute for Public Policy Research, 1977), 70.

³⁶ Mary Berry and John Blassingame, *Long Memory: The African-American Experience In America* (New York: Oxford University Press), 470.

school teacher ranked third, so that two out of the top three adult role models for the sample of black youth were related to the black church.”³⁷ However, for the first time in black history, we are seeing a large percentage of the young black generation growing up with no knowledge of, and no respect for, the black church and its traditions. It is easy for contemporary black society to forget the unifying strength of hymns, prayers, and rituals that solidify a community during times of oppression, trials, and tribulation if there exists no connection with our forefathers in our worship experience.

One of the major roles of black churches in the future will be as an historic reservoir of black culture and as examples of resistance and independence. The black church was a place of refuge from the pressures of the white mainstream, a place where black people could go to affirm one’s own African American heritage. The issue of intergenerational worship was never a concern because black churches developed holistic ministries that expressed a real concern for the total needs of all ages. Such areas as medical care, recreation, housing, counseling, elder care, youth centers, business enterprises, food co-ops, credit unions and other social ministries have found central positions in the scope of ministry of the black church. In contrast to the media perception and other forms of widespread racial “untruths” about black youth, the black church can take a great deal of credit for shaping the positive self-esteem of black youth. Unfortunately, in many of our black churches young people are treated as invisible congregants. A disproportionate number of church programs do not allow young adults’ input into the type of ministries they desire. Furthermore, many young black professionals are fleeing the more traditional style churches located mainly in urban communities for the

³⁷ John H. Scanlon, *The Black Family In Modern Society* (Boston MA: Allyn and Bacon, 1971), 117.

more suburban mega-churches. These churches tend to offer a more contemporary worship style with a variety of ministries upon which young adults can have enormous impact and influence. In other words, the twenty-first century urban black church will have to compete with the suburbanization of the black church.

What is happening in our traditional urban church memberships is an exodus experience of our young adults. This group has started to segregate themselves along generational lines. For example, when young adults move from their parents' home, they refer to the church in which they grew-up as their parents' church and seek to establish their own identity in other places. Most historically black churches have a 30-50 year heritage with very few changes in the ministry formation. Some traditional black preaching styles that are used to elicit an emotional response from the congregation may no longer have an impact upon these young adults. They expect more probing sermons and intellectual challenges, as well as spiritual nurturing. There is a paradigm shift in the ministerial leadership of the Black church not solely being controlled by the clergy in the pulpit. Because of the baby boom generation's suspicion of institutional authority, a lack of denominational loyalty is gradually moving into the culture of the black church. Furthermore, the laity of the 80's and 90's within the black church have higher education levels than their forefathers, increased personal incomes, and greater self-efficiency with more black experts and better professional occupations. In addition, because of the advancement of religious media, blacks have more religious diversity. No longer can the ministerial staff be made up only of those individuals with tenure in the congregation. Higher spiritual and intellectual development is required in order to provide quality missionary efforts in today's society and to address the needs of all age groups.

As middle class blacks migrate to communities outside of urban environments, how is the face of missions in urban black churches to respond to the outward migration of black families? Research on this subject has been limited. However, there is concern for the viability of the "Traditional" black church institution as it moves into the twenty-first century church. Fragmenting the black church along the lines of generational difference will adversely affect the political and economic strength of the black community as a whole. The black church (still today) is the most economically independent institutional sector in the black community. It does not depend upon white trustees to raise funds, as do most black colleges, or white patronage to pay its pastors or erect buildings.

With such a strong historical foundation, it would be a destructive blow to black liberation if this heritage was not built upon by future black generations. The question is not so much how older blacks can serve younger people, but how young blacks can use their newfound power to keep the body of Christ unified within our community. We intentionally need to have more discussions in our Black churches about how to serve, love, and respect all generations in the body of Christ. To be intentional about bridging the gap through intergenerational ministry, we need to have an understanding of the systemic relationships among generations. Each generation is unique with its own perspective and understanding of itself and the events around it.

In the book *Generations: The History of America's Future, 1584 to 2069*, Strauss and Howe develop an understanding of the dynamics of the generational types that shaped and continue to shape American history. Strauss and Howe developed a four-cycle generation structure that includes: Idealist, Reactive, Civic, and Adaptive.³⁸ Idealist

³⁸ William Strauss and Neil Hove, *Generations: The History of America's Future, 1584 to 2069* (New York: William Morrow and Company, 1991), 74.

generations tend to live what might be labeled a prophetic life cycle of vision and values and are greatly respected as wise leaders. Reactive generations focus on a picaresque lifecycle of survival and adventure and are respected in old age, but they do not take action. Civic generations live a heroic lifecycle of secular achievement and reward and their wisdom is attacked in elder-hood. Adaptive is a genteel lifecycle of expertise and amelioration. Adaptive generations tend to focus on their personal influence and power. They were too young to fight in WWII and too old for the Vietnam War. In order to develop a successful intergenerational ministry, it is imperative that we understand the relationships among the generations. During the decade of the 1990's, the advances in telecommunications, Internet access, and cell phones means no generation can live in isolation from another. This is true of society in general and the church in particular. Edward A. Loper reveals in his book, *Building an Intergenerational Church*, that "there currently seems to be a great division among generations. The cultural failure of generations to interact not only hurts children; it hurts all of us. There is a great hunger for generational healing."³⁹

To my surprise, the denominations having the most success at encouraging intergenerational worship have been, for the most part, liturgical churches, such as Catholics, Lutherans, and Episcopalians. These churches seem to stress age-inclusive worship. One basic lesson, which the high-liturgy churches suggest from their experience, is this: "more than ears" need to be engaged in worship. Intergenerational services are

³⁹ Loper, *Building an Intergeneration Church*, 36.

aided by involving the full range of the human senses. The services are more active, participatory, visual, tactical, and literally “tasteful.”⁴⁰

There were no particular research models directly related to the black church or their worship style. However, the following models provide principles and concepts that can be applied to any congregational context. The best-known program of intentional intergenerational family enrichment is called “family clusters.” It was developed by family psychologist Margaret Sawin. Family clusters are normally composed of extended family members for sharing learning experiences that relate to living as a family. Congregations have used this same type of structure to introduce biblical principles in order to encourage family relationships among the various generations represented within a family.

Another model that intentionally integrates generations is known as the “worship-education” program model. In William Abernathy’s book, *A New Look For Sunday Morning*, he develops a new Sunday schedule for a New England church he served. This model provides a setting for all ages to learn and worship within services.⁴¹ Basically, his structure separates learners into age appropriate activities and bring them back together for celebration and sharing.

One popular way to encourage intergenerational learning and worship is through church retreats. During weeklong or weekend camps/retreats, people have time to get acquainted in an informal setting. In the black community, the church institution should be instrumental in the healing process because it is still the main institution that brings blacks together economically, socially, and politically.

⁴⁰ White, *Intergenerational Religious Education* 47.

⁴¹ William Abernathy, *A New Look For Sunday Morning* (Nashville, TN: Abingdon Press, 1975), 172.

Black's progress, as a people, still depends upon the unity of a common voice. Furthermore, given the current plight of the urban black community with drug abuse, teen violence, and sexually transmitted disease, it will take intergenerational efforts to help the community. Unfortunately, I have not been able to identify any published intergenerational curriculum or models to address these concerns. The concern for greater intergenerational unity is vitally important for future advancement of black people.

CHAPTER FOUR

METHODOLOGY

The purpose of this project is to develop an intergenerational ministry program as a means to bridge the gap among generations at Calvary Tremont Missionary Baptist Church. The researcher plans to analyze the present contextual strengths, weaknesses, and resources of each age subgroup represented within the congregation. The data generated will test the hypothesis by creating programs that cause two or more generations to interact. This will be done to determine the most effective way to structure an intergenerational ministry, which will then develop into mutually inclusive ministry for the church. In order to implement this project, the researcher enlisted the participation of individuals from four (4) different age generations of the church to serve as context associates. The context associates are to encourage and support the researcher's plans to administer a pretest assessment to the congregation. The context associates will evaluate the assessment model and distribute and collect the completed assessments. In addition, a focus group discussion will be utilized as another measurement instrument. Arlene Fink in her book, *How To Ask Survey Questions*, states, "A focus group consists of a carefully selected group of people who are brought together to give their opinions and offer their perspectives on specific topics. The participants are chosen because they share many of the characteristics of the people who are the target respondents of the survey."¹ This focus

¹ Arlene Fink, *How To Ask Survey Questions* (Newbury Park, CA: Sage Publications, 2003), 117.

group will include the four (4) context associates and two (2) church staff leaders. What the researcher wants to achieve from the focus group is an orderly exchange of opinions, experiences, and feelings in a collaborative setting. The value of using *group discussion* for development of an intergenerational ministry program is:

- *Group discussion* promotes personal and corporate esteem.
- *Group discussion* offers choice.
- *Group discussion* underscores the uniqueness of the individual.
- *Group discussion* Facilitates learning and change.

Persons tend to be more open to and motivated toward personal transformation when involved in an interactive group discussion experience.”² Both methods of data collection this researcher chose are quantitative in nature.

The first phase for the development of this project was a meeting with the context associates to establish an action plan and implementation procedures. During this meeting, the church secretary presented data on the total membership and average Sunday morning attendance. After reviewing past attendance patterns, the researcher and focus group determined approximate number of assessments necessary to generate an appropriate number of responses for the congregation.

The attendance patterns are based on Calvary Tremont Missionary Baptist Church attendance data which records the average eleven o’clock Sunday morning attendance of approximately 125 worshippers out of a total recorded membership of 225.

One hundred twenty-five number-coded assessments were inserted into Sunday morning bulletins and passed out to all parishioners, ages 12 and above. In addition, the

² Johnathan N. Thigpin, *Teaching Techniques* (Wheaton, IL: Evangelical Training Association, 1977), 68.

pastor had informed the congregation the previous Sunday to expect to receive an assessment and he encouraged all parishioners to complete the assessment and return them to a context associate or the researcher. The researcher received one hundred and five (105) completed responses. The assessment has three closed-end responses to collect demographic data in the following areas:

- Age subgroups (*)
- Years of membership
- The number of generations worshipping at Calvary Tremont

*The age subgroups are defined by the following expert categories.

- Adolescence-Ages 12-19
- Young Adult-Ages 20-35
- Middle Adults-Ages 36-55
- Senior Adults-Ages 55+

Also, the assessment has twelve (12) Likert scale questions. The purpose of the Likert scale questions is to determine each age subgroup's level of understanding of the different ministries operating at Calvary Tremont. This pre-test tool will help measure each age subgroups attitudes, values and interest for current church-supported ministries. Furthermore, parishioners completing the survey could respond to the twelve (12) Likert-scale questions with the following choices:

- Strongly Agree (SA)
- Agree (A)
- Disagree (D)
- Strongly Disagree (SD)

Dr. Kathleen Stassenberger in her book, *The Developing Person Through The Life Span*, says that the adolescent age group, "is the time of greatest upheaval in moral behavior as

well as the period of most rapid development in moral reasoning.”³ Social scientist Daniel Levinson defines the *Young Adult* time period as the phase of “experimenting with and testing the dreams of adolescence in the real world.”⁴ This age subgroup is usually having their first experience in the adult world of responsibility and accountability. Cheryl Fawcett, in *Understanding People*, states, “*Middle Adult* is usually the phase of life where individuals initiate some midlife corrections through reflection and reassessment.”⁵ Predominant during this period is a sense of well-being, good health, productivity and community involvement. Senior adult, as defined by *Webster’s Dictionary*, is a phase of relatively advanced age, especially a person at or beyond the age of retirement.

Dr James H. Waltner describes this group as being a “hands-on” group with lots of time and opportunities to give physical support to the ministry.⁶ Historically, the Black church served as the meeting place for norms, values, and economic support for the Black community. Currently, Calvary Tremont has all of the age elements defined by experts as a part of the congregation. Unfortunately, all age subgroups of the congregation are not mutually functioning in the church ministry.

Group Discussion

The researcher collaborated with the pastor and the context associates to schedule a focus group meeting on Wednesday night two hours before Bible studies. The purpose

³ Kathleen Stassenberger, *The Developing Person Through The Life Span* (New York: Worth Publishing Company, 1998), 389.

⁴ Daniel Levinson, *The Seasons of a Man’s Life* (New York: Ballantine Books, 1978), 71.

⁵ Cheryl Fawcett, *Understanding People: The Seasons Of A Man’s Life* (New York: Ballantine Books, 1978), 77.

⁶ James H. Waltner, *Who Will Be With Me When I Am Old?* (Newton, KS: Faith and Life Press, 1993).

of this session was to determine whether members of Calvary Tremont's congregation were interested in learning and worshipping as an intentional intergenerational congregation. The researcher served as facilitator of the discussion to help encourage positive attitudes and feelings about the intergenerational project. The researcher modeled enthusiasm and reiterated the importance of intergenerational ministry to help foster the desired climate. This positive attitude carried over as the session proceeded. This is important in order to provide a climate of trust and open honest communication among all generations regarding a particular topic.

This session was held at the church fellowship hall. Chairs were strategically arranged in a semi-circle without a head table in order to create a climate of unity and equality among all generations. Each person was required to sit beside someone of a totally different generation. The session began with a worship song in order to add a familiar unifying experience. The worship song was chosen strategically for familiarity among the generations and it's a positive message. A pre-selected intergenerational worship team led the worship song, "Victory Is Mine." The lyrics are as follows:

Victory is mine, victory is mine, victory today is mine

I told Satan to get thee behind, victory today is mine

Love is mine, etc.

Jesus is mine, etc.

Peace is mine, etc.

Heaven is mine, etc.

Happiness is mine, etc.

In addition, this provided an immediate atmosphere of involvement when the participants entered the fellowship hall. Once the group finished singing the worship song, the researcher/facilitator asked a young adult participant to pray for the session and a senior adult to read the pre-planned scripture verses (Deuteronomy 6:4-9):

Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates

At the conclusion of the scripture reading, the researcher\facilitator gave brief introductions and instructions about how the discussions of topics would operate. The format was as follows:

1. All focus group participants were required to introduce themselves by saying their name, occupation, favorite activity(s), and how long they have been members of Calvary Tremont Church.
2. Each person's point of view was respected. No one person was to be allowed to dominate the discussion.
3. The facilitator was responsible for closing each discussion and introducing the next topic. The purpose for this was to continue the flow of discussion.

Bible Studies

The purpose of the Bible study series was to look at the book of Psalms, which is often called the Psalter. Dr. Anderson states, "Just as the hymnbooks of church or synagogues unite the voices of many generations, so the Psalter is a condensed account of the whole drama of Israel's history with God."⁷ Dr. Anderson further states that the treasury of Psalms was appropriated by the worshipping community. We must think of the whole community jointly to express its faith. The Bible study lessons (see appendix 10)

⁷ Bernhard W. Anderson, *Understanding The Old Testament* 4th Edition (Englewood Cliffs, NJ: Prentice-Hall Publishing Company, 1986), 541.

were planned opportunities of intentional gatherings where the main points were to nurture, discover, and learn.

Findings

What the assessments and group discussions and Bible studies indicate to this researcher is that sitting side-by-side in a worship service with all generations present does not represent an intergenerational worship environment. George E. Koehler, in *Learning Together*, states, "The point is that each generation has some unique gifts to share with the others. And each has some unique needs for which it turns to the other generations for help and support. The work of the church is only intergenerational when there is active sharing of these gifts and needs across the generations, when persons of different generations minister to each other." ⁸

Appendix A traces Calvary Tremont's years of membership by the following intervals; 0-3; 4-10; 11-25; 26-over. The chart shows that Calvary Tremont's years of membership peaks between 4-10 years. Pastor Harold Hudson became pastor of Calvary-Tremont approximately six years ago. This may account for the increase of membership during the 4-10 years membership category. However, there is a close continuity between the years of membership and the number of people within the congregation. Appendix B shows the number of generations represented at Calvary. The highest number of families are first generation members and the lowest are forth generation.

It is obvious that the congregation has no control over deaths and births, which can impact the representation of generational worshippers. In looking at the demographics

⁸ George E. Koehler, *Learning Together* (Nashville, TN: Discipleship Resources, 1977), 8.

of the completed assessments, the researcher notes the following characteristics. On the Sunday the assessment was taken, there were approximately 125 members in attendance. This count does not include visitors. The researcher received 105 completed responses, which represents eighty-four percent (84%) of the typical Sunday parishioners. The first data analyzed is age category data found in Appendix C.

The second data analysis refers to “Years Of Membership” at Calvary Tremont Church (see Appendix A).

<u>Years Of Membership</u>	<u># Collected</u>	<u>Percentage (%)</u>
0-3	22	26%
4-10	30	28%
11-25	26	25%
26-over	22	21%

<u>Generations of Membership</u>	<u># Collected</u>	<u>Percentage(%)</u>
First	52	49%
Second	21	20%
Third	21	20%
Fourth	11	10%

CHAPTER FIVE

FIELD EXPERIENCE

The Group Discussion provided the researcher with valuable insights. The first topic for discussion was the identification of ministry concerns for each age subgroup. A senior stated the church needs a program where believers can come together and share experiences that affect their daily lives. Being able to come together and talk about godly principles to answer life's difficult questions can be a good source of spiritual renewal. A middle adult suggested that, as their age group moves into retirement this was a good age to use for role model mentoring programs. The transition from full-time employment to retirement is an opportunity for the church to benefit from the individual's need to refocus their time and energy. The middle adults added that this should be a concern for the church because with the newfound freedom of retirement, if you do not use them, you can lose them.

The young adult participants expressed a need for more social acceptance within the church. This can be accomplished by providing young adults with a singles group, choir, and church social hour. They believe that having these types of ministries bring young adults closer and help prevent "cliques" from forming. A "clique," as understood by the facilitator and this context, are those individuals who separate themselves into groups on the basis of popularity. The young adult stated that the impact of a "clique" can discourage young adults from participating within ministries the church has to offer and even cause individuals to leave the church. The adolescent representatives stated it would

be helpful if the church had more recreational activities for the entire family, including the pastor. These types of activities are fun and make it easier for the adolescents to talk with adults in an enjoyable environment.

Based on the researcher's analysis of the assessments and group discussion results, there is a need for more planned programs of the church which engage persons of two or more generations in face-to-face interaction. Calvary Tremont does a good job with instructional learning through the weekly Sunday school and Bible study classes. Harder and Kropf's book, *Intergenerational Learning In The Church*, points out that instructional teaching alone is not enough to carry the load for learning.¹ They state, "We need to design experiences that will carry truth from the head to the heart. All of us, children and adults, come with a wealth of our own life experiences. That wealth is a reservoir from which we draw whenever we come to a new venture."²

This researcher, with the help of the context associates, put together a committee for the purpose of finding ways to interject intergenerational opportunities that will enhance current ministry focuses. For the purpose of this project, this was a one-time event. However, Calvary Tremont's pastor and leadership committees agreed that intentional intergenerational activities would be planned on a continuous basis.

For the month of February, which is Black History month, the heritage committee originated the idea to sponsor a heritage connections dinner. Once this idea was formally organized, a representative of the committee made an appointment with the Pastor for his approval. Pastor Hudson agreed that the dinner was a good idea and directed the

¹ Bertha Fast Harder and Marlene Kropf, *Intergenerational Learning In The Church* (Newton, KS: Faith and Life Press, 1982), 18-19.

² Ibid.

committee to the church secretary in order to have this event placed on the upcoming month's calendar. This step was important because it taught lay members the administrative process for getting things done at Calvary Tremont. One of the key topics of discussion asked the focus group to describe an activity or event that the church could use to help young and old members interact more with one another. The responses in this discussion were all similar. The general concerns of the participants were that it would be nice to have an event at the church that recognized the young and old on the same platform. The planning and organizing of this fellowship must intentionally involve participation from all age subgroups in order to improve the connection opportunities among the generations.

The entire congregation was invited to the dinner but the committee made intentional efforts to encourage members to come who were age 65 years and above. They selected a theme for the evening, prepared the meal, served it, and provided entertainment. The theme for 2003 was "I Have A Dream." This theme was based on the famous speech of Martin Luther King Jr.

Two weeks prior to the dinner, the committee was responsible for interviewing three selected elders and young adults about what they had come to realize as worthwhile in their individual "life journeys." Wendy Lustbader in the book, *What's Worth Knowing*, authored the interview questions used.³

1. What do you know now that you wish you had known before?
2. What advice would you give a younger person about how to live life?

³ Wendy Lustbader, *What's Worth Knowing* (New York: Tarcher/Putnam, 2004).

During the dinner hour, music was provided and the young adult host was responsible for making sure seating arrangements were mixed among the generations.

This researcher has experience with elders hesitating to participate in games and follies. To encourage seniors and elders to participate following the dinner, the senior representative on the committee introduced the guessing game activity for the evening. The object of the game was for dinner guests to identify responses of the appropriate age subgroup of the interviewee. Each table had a person read the interview questions and read all the responses for each questions. Everyone else at the table had to guess what response belonged to which age subgroup. Sometimes, it was hard to tell.

After everyone had the opportunity to guess the appropriate age subgroup, each participant identified him or herself and explained their answer. We all learned a great deal about one another that night.

The evening concluded with everyone taking pictures together. The pictures were used on the church bulletin board and in the anniversary booklet. As a follow-up to this event, the Heritage committee presented findings orally during Sunday school review time the next week.

CHAPTER SIX

REFLECTION, SUMMARY AND CONCLUSION

Intergenerational ministry is not something to plunge into blindly. There are many things to think about and much planning to be done before embarking on what can be a very rewarding experience. The writer of this project tried to do four (4) things: first, establish an understanding of the ministry focus that the model addresses; second, to introduce some state of the art resources from other pertinent work in the area; third, to describe the theoretical foundation that underlies the concept of intergenerational learning, and fourth, to provide a model that may be adapted for intergenerational use. Bertha Fast Harder, in the book *Intergenerational Learning In The Church*, summarized intergenerational ministry as, "I like to think that the spirit of God is saying to us in the church as let us, all adults, of all ages, children and youth-learn of Jesus. Let us come together to hear what Christ's good news can mean for us."¹

In this writer's opinion, the best reason for developing an intergenerational ministry environment is that it gives congregations hope for the future. Elder adults in the congregation often felt a sense of despair that the young adults were not concerned enough to carry forth the ministry efforts into the future. However, the young adults and youth felt that the elders and senior adults did not recognize their abilities. They overwhelmingly categorized their affiliation as their "parent's church" and settled for using

¹ Harder and Kropf, *Intergenerational Learning In The Church*, 6.

their talents and abilities as workers instead of leaders in the church (see Appendix G). It is imperative that modern churches include all generations in the worship experience. The elders can give the testimony, "The Lord has never forsaken me." Middle-aged adults, who are usually at their prime physically and financially, can carry out difficult tasks. Young persons with energy can create new vision. Each age subgroup plays a part in the divine order when, in our diversity, we manage to overcome our weaknesses and achieve unity. These experiences are what it genuinely means to break down the walls of partition and become the family of God.

At the heart of intergenerational learning is a celebration of our life together in Christ. In intergenerational ministries, we can truly be another expression of the church. This researcher, with the context associates, put together a committee for the purpose of creating opportunities for intergenerational worship. Although the researcher was the facilitator for setting a relational tone, everyone participated in setting the agenda for the group. When all age subgroups became involved in evaluating the experience, this helped create an atmosphere of cooperation. This was the case in the connection dinner model.

Once this idea was formally organized based on the data gathered from the focus group meetings, a representative of the assigned dinner committee solicited approval from the pastor.

It was important that members and leaders of all auxiliaries, committees, and church departments be informed and involved in all intergenerational ministry activities. Enthusiastic cooperation from long-term leadership was of major importance to assure a good experience for all participants. The time and energy necessary for this "model" should not be underestimated, but neither should the possible rewards.

The entire congregation was invited to the dinner but the committee made intentional efforts to encourage members from the adolescent and senior age categories. They selected a theme for the evening, prepared and served a meal, and provided entertainment. The theme for 2003 was "I Have A Dream." This theme was based on the famous speech of Martin Luther King Jr.

Two weeks prior to the dinner, the committee was responsible for interviewing three selected elders and young adults about what they had come to realize as worthwhile in their individual "life journeys." Wendy Lustbader, in the book *What's Worth Knowing*, authored the interview questions used.²

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During the dinner hour, music was provided and the young adult host was responsible for making sure seating arrangements were mixed among the generations.

This researcher has had experience with elders hesitating to participate in games and follies. To encourage seniors and elders to participate following the dinner, the senior representative on the committee introduced the guessing game activity for the evening. The object of the game was for dinner guests to identify responses of the appropriate age subgroup of the interviewee. Each table had a person read the interview questions and read all the responses for each questions. Everyone else at the table had to guess what response belonged to which age subgroup. Sometimes, it was hard to tell.

² Lustbader, *What's Worth Knowing*.

After everyone had the opportunity to guess the appropriate age subgroup, each participant identified him or herself and explained their answer. We all learned a great deal about one another that night.

The evening concluded with everyone taking pictures together. The pictures were placed on the church bulletin board and anniversary booklet. As a follow-up to this event, the Heritage committee presented findings orally during Sunday school review time the next week.

An important aspect of any church ministry is to incorporate a time of evaluation into the overall process. This intergenerational ministry project certainly deserves an exchange of reflection after its completion. As in any new venture, there was good news and bad news about intergenerational learning. It is sometimes difficult to meet the wide range of interests and understandings of all age groups because there are some activities that seniors, who are generally more conservative, may find offensive. There is often a tendency to make plans and use language that is "too adult" or "too childish."

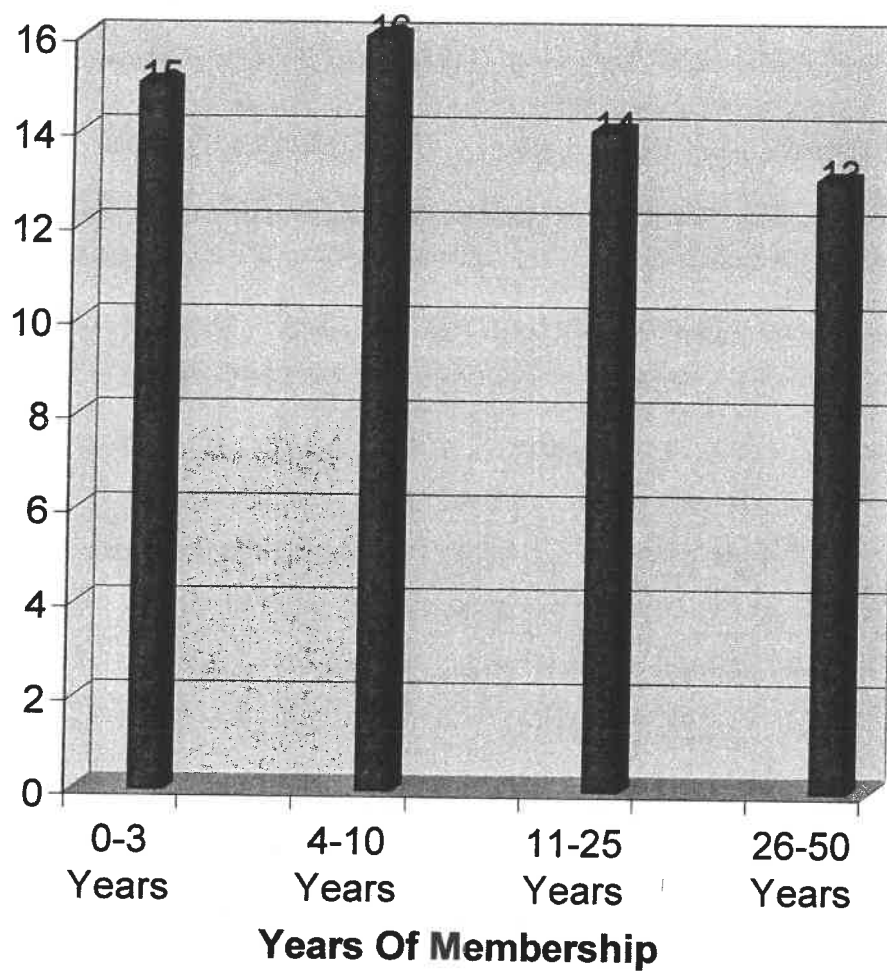
I discovered parents often want to get away from children and children do not want to be in the same setting as adults. There must be a balance maintained to keep one age group from dominating the interaction. Some of the rewards that came from this model were the multitude of new discoveries congregation members made as they heard responses from persons of different ages. Families learned to know and enjoy each other in new ways. In intergenerational learning, everyone takes part. Participation of each member of each age category is valuable because it enables church leaders to adequately evaluate programs and activities.

In conclusion, to come to maturity in faith is a lifelong process of bringing one's whole self, heart, and mind into a relationship with God and with God's

children. Our faith is best shared in a lifelike setting. Hopefully, this intergenerational ministry model with a diversity of people from various age subgroups with a multitude of abilities and talents provided a setting where worshippers could continue to experience the richness of intergenerational worship, which will stimulate new growth. The hypothesis was proven to be a true model of intergenerational ministry, which can increase awareness and appreciation of every generation's role in ministry, as well as increase church participation.

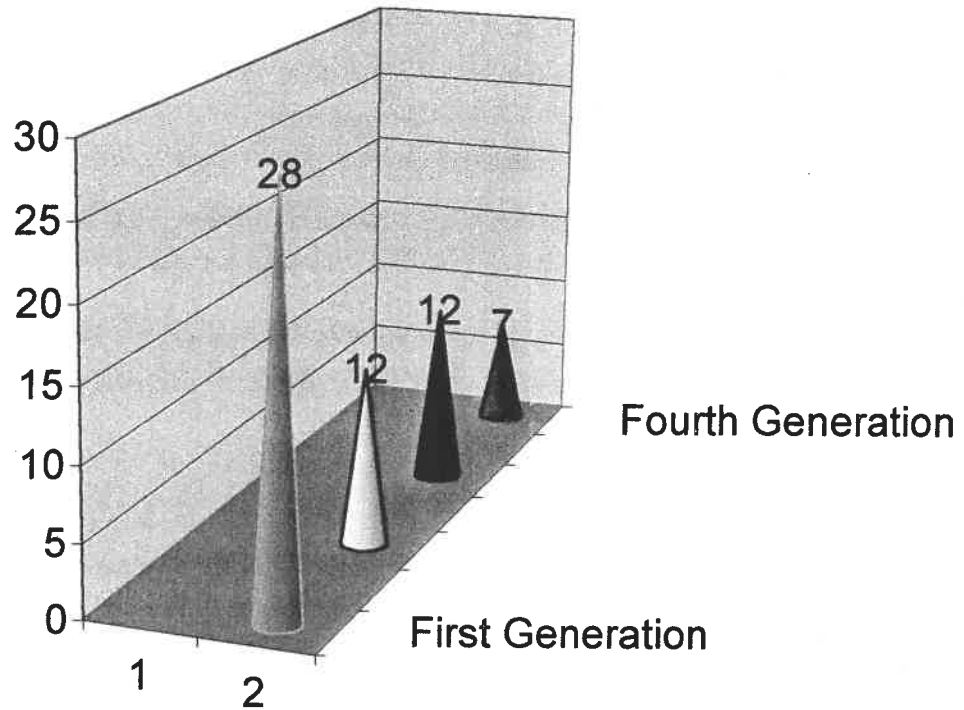
APPENDIX A
YEARS OF MEMBERSHIP CHART

INTERGENERATIONAL DEMOGRAPHIC DATA



APPENDIX B
NUMBER OF GENERATIONS

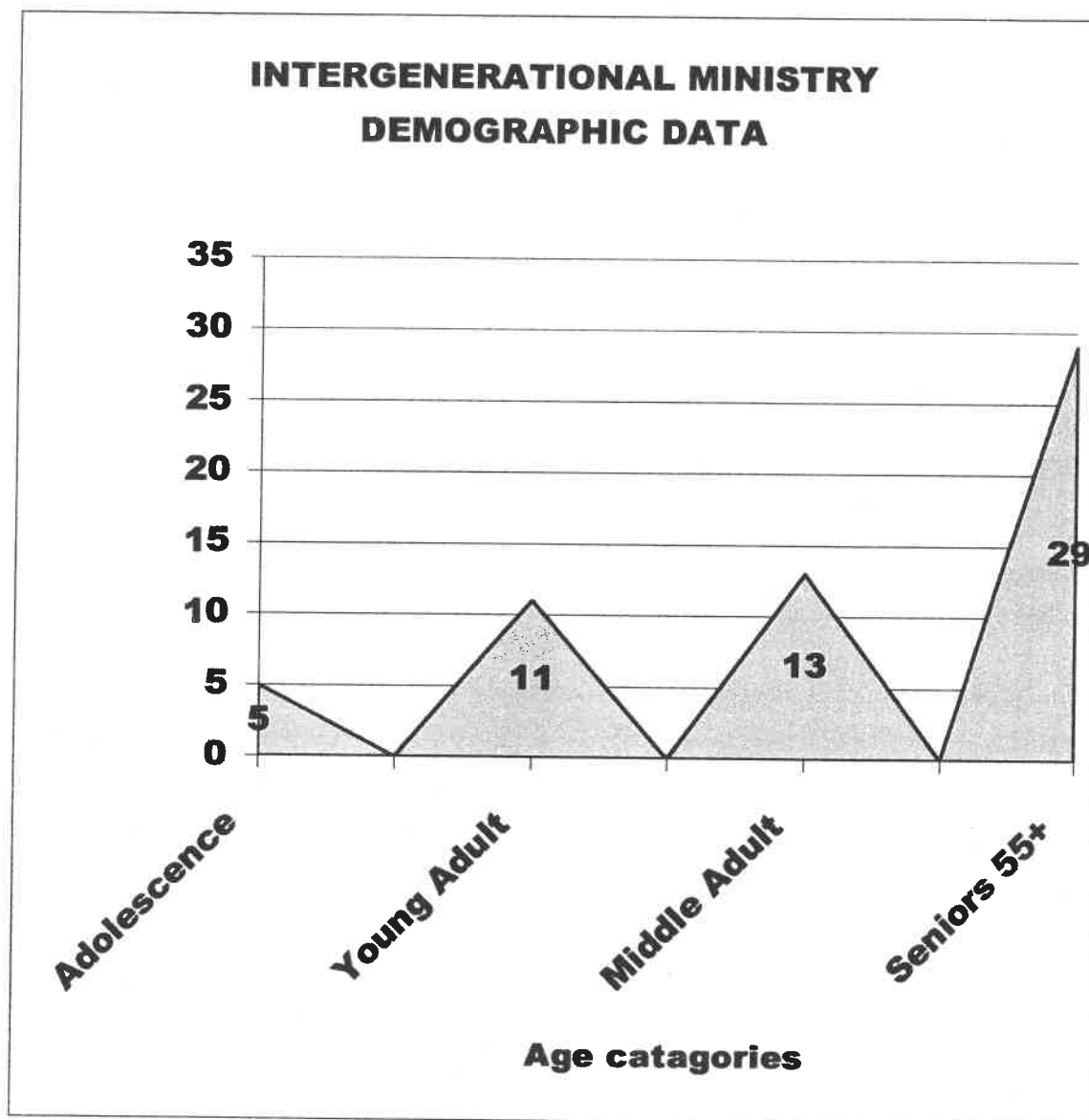
Intergenerational Ministry Demographic Data



APPENDIX C
AGE SUBGROUP CATEGORIES

The following age subgroups were in attendance:

<u>Age Subgroups</u>	<u># Collected</u>	<u>Percentage (%)</u>
Adolescence-Ages 12-19	8	7%
Young Adult-Ages 20-35	20	19%
Middle Adults-Ages 36-55	24	22%
Senior Adults-Ages 55+	53	50%



Total Responses=58

APPENDIX D
INTERGENERATIONAL MINISTRY SURVEY

CALVARY TREMONT
Intergenerational Ministry
Survey:

Conducted by: Elder Gerald Saffo
 United Theological Seminary Doctorial Project

DIRECTIONS: Please select your answer by circling one response per statement.

A. What age group do you belong to:

Adolescence 12-19 yrs.	Young Adult 20-35 yrs.	Middle Adult 36-55 yrs.	Seniors 50+
---------------------------	---------------------------	----------------------------	----------------

B. How long have you been a member at Calvary Tremont:

0-3 yrs.	4-10 yrs.	11-25 yrs.	26-50 yrs.
----------	-----------	------------	------------

C. How many generations of your family worship at Calvary Tremont:

1	2	3	4
---	---	---	---

1. Calvary Tremont ministries are inclusive of all age groups:

Strongly Agree	Agree	Disagree	Strongly Disagree
----------------	-------	----------	-------------------

2. Calvary Tremont provides Christian development training for all age groups:

Strongly Agree	Agree	Disagree	Strongly Disagree
----------------	-------	----------	-------------------

3. Current ministry/auxiliaries relate to my age group:

Strongly Agree	Agree	Disagree	Strongly Disagree
----------------	-------	----------	-------------------

4. There have been new ministries established for my age group in the last five years:

Strongly Agree	Agree	Disagree	Strongly Disagree
----------------	-------	----------	-------------------

5. The church fellowship activities are inclusive of all generations:

Strongly Agree Agree Disagree Strongly Disagree

6. The evangelism ministry does a good job including all generations:

Strongly Agree Agree Disagree Strongly Disagree

7. Education ministries such as (Bible study, Sunday school, etc.) teach all generations how to share and enjoy worship together:

Strongly Agree Agree Disagree Strongly Disagree

8. The 11:00 a.m. worship service inclusive of all age generations:

Strongly Agree Agree Disagree Strongly Disagree

9. All age groups enjoy the worship experience in the same manner:

Strongly Agree Agree Disagree Strongly Disagree

10. It is important to fellowship with worshippers of different age groups:

Strongly Agree Agree Disagree Strongly Disagree

APPENDIX E
INTERGENERATIONAL MINISTRY PRE-ASSESSMENT

Calvary Tremont

Intergeneration Ministry Pre-Assessment

Administered by: Elder Saffo

Match the following definitions with the type of human development by putting the letter next to the correct answer:

- | | |
|--------------------------------------|---|
| 1. Biological Development _____ | A. Involves changes in the way an individuals think |
| 2. Spiritual Development _____ | B. Involves physical changes in the body |
| 3. Cognitive Development _____ | C. The process of the various ways people build relationships |
| 4. Socio-emotional Development _____ | D. Developing a relationship with God |

Identify the following statements as either **True** or **False**.

1. Growth is primarily physical and involves only growing taller and stronger _____
2. Development occurs in rigid predetermined steps that are identical for everyone _____
3. Most adolescents (12-13 yrs.) will struggle with doubt because their young in the faith _____
4. Prayer is a very important aspect in the spiritual life of the preadolescent (9-11) _____
5. Adolescents (12-13 yrs.) need to feel their faith _____
6. Middle adolescence (14-17yrs.) is a time of key life decisions _____
7. Middle adolescents (14-17 yrs.) do not need much spiritual leadership _____
8. Late adolescents (18-22 yrs.) are self-motivated to become involved in ministry _____
9. Late adolescents (18-22) have a great need for mature Christian adults to become companions on the journey _____

APPENDIX F
INTERGENERATIONAL MINISTRY POST-ASSESSMENT

Calvary Tremont

Intergenerational Ministry Post-Assessment

Administered by: Elder Saffo

WHAT IS IMPORTANT TO ADULTS?

- ❶ Besides your relationship with the Lord, rank your four highest personal priorities from one to four.

_____ Career _____ Friends _____ Thinking about life _____ Family
 _____ Independence _____ Health Concerns _____ Education (cognitive)

- ❷ Match the age group with the top personal priorities by placing the letter with the correct age group:

Young Adult (22-40) _____ Middle Adult (40-65) _____ Seniors (65+) _____

- | | | | | |
|----|-----------------|------------------------------|------------------|-----------------------|
| A. | <u>1</u> Health | <u>2</u> Thinking about life | <u>3</u> Family | <u>4</u> Independence |
| B. | <u>1</u> Family | <u>2</u> Work | <u>3</u> Friends | <u>4</u> Education |
| C. | <u>1</u> Career | <u>2</u> Friends | <u>3</u> Family | <u>4</u> Independence |

- ❸ Match the following definitions with the type of human development by putting the letter next to the correct answer:

- | | |
|----------------|--|
| 1. Alzheimer | a. Severely impaired judgment, of memory or problem-solving ability |
| 2. Dementia | b. Progressive irreversible deterioration of memory, reasoning, language and eventually physical functions |
| 3. Parkinson's | c. Muscle tremors and rigidity |

④ Identify the following statements as either True or False.

- Middle adults (age 40-65) have a lower burn out rate when working in church ministries _____
- Senior adults (65+) are very helpful for outreach ministries _____
- Young Adults (age 20-40) need Christian education that can provide difficult real life scenarios upon which they can find solutions for themselves _____
- When senior adults (65+) share stories of there memories of the church and there past spiritual experiences; this can keep the church from moving forward with new ministries for the current congregation _____
- For a church to have a successful outreach ministry it is most important to involve their young adults because of there energy over the seniors _____
- The activity theory for senior adults is the more active and involved older people are, the more satisfied they are and have a greater sense of well being _____
- Because of the midlife physical changes that Middle Adult (age 40-65) experience, they require less spiritual support from the church _____

APPENDIX G
INTERGENERATIONAL MINISTRY INTERVIEW SURVEY

INTERVIEW SURVEY

Directions: Please complete this survey and return to Pastor Saffo or e-mail it to: (gwsaffo61@HotMail.com). All information will be kept confidential. Check your age subgroup: __ (12-19yrs) __ (20-35yrs) __ (36-55yrs) __ (55+)

1. Identify and list needed ministry programs that are unique for your age subgroup:

a. _____
b. _____
c. _____

2. Why is this ministry important for the church to be concerned:

Explain:

3. What are some issues, concerns or myths that a younger/older person misunderstands about your generation that the church can help clarify.

Explain:

4. Describe an activity or event in which the church can help new and old members interact with each other.

Explain:

Please use the back of this sheet if additional space is needed to complete answers.

APPENDIX H
FOCUS GROUP QUESTIONS

APPENDIX I
QUESTIONNAIRE DATA

Doctoral Project: Intergenerational Ministry Survey Results

Total # of respondents =58

	Q=Questions	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10
Strongly Agree											
Adolescence		0	2	2	2	1	0	1	2	3	4
Young Adults		0	2	1	1	0	0	0	2	0	8
Middle Adults		1	6	6	5	3	1	4	4	5	9
Seniors 55+		7	13	13	6	9	3	12	10	8	19
Totals		8	23	22	14	13	4	17	18	16	40
Percentage		14%	40%	38%	24%	22%	7%	29%	31%	28%	
Agree											
Adolescence		4	3	2	1	2	2	4	2	1	1
Young Adults		11	6	3	6	6	2	5	6	5	3
Middle Adults		12	5	4	6	8	6	5	6	4	4
Seniors 55+		21	16	15	18	14	7	9	18	11	10
Totals		48	30	24	31	30	17	23	32	21	18
Percentage		83%	52%	41%	53%	52%	29%	40%	55%	36%	
Disagree											
Adolescence		1	0	1	2	2	2	0	1	0	0
Young Adults		0	2	6	4	5	9	6	2	5	0
Middle Adults		0	2	3	2	1	6	2	3	3	0
Seniors 55+		1	0	1	5	6	19	8	1	10	0
Totals		2	4	11	13	14	36	16	7	18	0
Percentage		3%	7%	19%	22%	24%	62%	28%	12%	31%	
Strongly Disagree											
Adolescence		0	0	0	0	0	1	0	0	1	0
Young Adults		0	1	1	0	0	0	0	1	1	0
Middle Adults		0	1	1	1	1	0	0	0	1	0
Seniors 55+		0	0	0	0	0	0	0	0	0	0
Totals		0	2	2	1	1	1	0	1	3	0
Percentage		0%	3%	3%	2%	2%	2%	0%	2%	5%	

APPENDIX J
BIBLE STUDIES

Calvary Tremont Missionary Baptist Church

Bible Study-February 5, 2003

Title: The Lord Is My Shepard

Text: Psalms 23

Lecturer: Pastor Gerald Saffo

Verse 1 The Lord is "MY" shepherd I shall not be in want
David the author of this Psalm was a shepherd in his youth. (*1 Samuel 16:10,11*)
"My shepherd" declares our complete dependences on the "Lord" for provision, guidance and protection. This verse teaches us the great lesson-Trust in the Lord!

Verse 2 Sheep know their shepherd, not by face or clothes, but by their voice. *John 10:2-5 26-28* "God provide what we must have to live!" He has made the earth fruitful so that we may have food and drink. He promised mankind while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter and day and night shall not cease. What is the green pasture on which the soul may feed? His inspired word and the blessed sacraments. Peter says, "As newborn babes desire the sincere milk of the word..." What are the still waters? Still waters are the streams of His grace, flowing in the Gospel, giving us the forgiveness of our sins, peace with God, and eternal life. There is a river, the stream, whereof shall make glad. Thus in the green pasture beside the still waters the sheep receive all the gifts of God's love in Christ Jesus our Lord.

Verse 3 Because of the fall of Adam & Eve no one is a member of God's flock by nature. We all inherited their sinful nature. *Ps 51:5; Eccl. 7:20; Eph. 2:3*. Christ the good shepherd by his love redeemed us from sin and wrath. The good shepherd watches over and cares for our soul. "I am the good shepherd my sheep hear my voice. Finally, the psalmist adds "for His name sake". In other words, what is done for us is done by his grace. *John 10: 11-17*

Verse 4 Death means to go forth alone. It is separation from everything in this world. God is omnipresent this means there is no place he is not! Thy rod and thy staff they comfort me. God is present with the comfort of his word.

Verse 5 You prepare a table before me. W. Phillip Keller says: The word table in Spanish and African means "**mesas**" referring to the high mountain summer ranges, flat topped plateaus of the continent. These slopes and meadows may be grazed more heavily. God is supplying His sheep with food in abundance; "**you anoint my head with oil**" We need a daily anointing of Gods gracious spirit upon our minds.

Verse 6 The good shepherd cares for us from the beginning of our Christian pilgrimage to the end. The Lord provides an abundance of goodness & love (mercy).
Goodness-The supply of all that we need
Mercy-Forgiveness of sins and help in every trouble and distress

Calvary Tremont Missionary Baptist Church

Bible Study-February 12, 2003

Title: Amen and Amen

Text: "Teach me, O Lord, the way of they statutes; and I will keep it to the end"

Scripture: **Psalm 119:33-40**

Lecturer: Pastor Gerald Saffo

Amen is a translation of the Hebrew word into both Greek and English. *Amen* means "faithful" in reference to God, His testimonies, and his promises.

- I. **A prayer of agreement and affirmation (33)**
 - a. To pray this prayer is to make the law of God personal
 - b. To pray this prayer internalizes the law of God and writes it on the walls of our hearts

- II. **"Lead me in the path of thy commandments" (35)**
 - a. David, in the Great Shepherd Psalm, says, "He leadeth me in the paths of righteousness for his name's sake"
 - b. Through Jeremiah God said, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16)

- III. **"Incline my heart to thine testimonies, and not to gain!" (36)**
 - a. Feelings of insecurity pull us toward the desire for profits in the economic world
 - b. Greed can capture our minds and hearts, and we can become the servants of mammon
 - c. The psalmist was praying that God would deliver him from the lure of the material and lead him to that which was eternal and permanent

- IV. **"Turn my eyes from looking at vanities" (37)**

- V. **A prayer for deliverance from failure (39)**

Calvary Tremont Missionary Baptist Church

Bible Study-February 19, 2003

Title: The Faithfulness of God

Text: Psalms 119:90-"Thy faithfulness is unto all generations"

Lecturer: Pastor Gerald Saffo

God's laws never fail. In the physical realm the sun, moon, stars, and seasons are dependable because God is faithful. God's laws are steadfast because God is faithful. God's faithfulness is a rock under our feet, a strong arm around our shoulders, a sure light upon our way, and an apt work in our discouragement. This passage from Psalm 119 emphasizes God's character, including His sovereignty, his integrity, and his dependability. Verse 90 states an important biblical theme: "Thy faithfulness is unto all generations." Let's look at five places where this theme surfaces in the New Testament.

- I. **The faithfulness of God is his protection in our temptations.**
- II. **The faithfulness of God is His explanation of the orderliness of our physical universe.**
- III. **The faithfulness of God is His pledge of the efficacy of our faith.**
- IV. **The faithfulness of God is His assurance of our security.**
- V. **The faithfulness of God is His guarantee of forgiveness.**

Conclusion: The faithfulness of God-how wonderful is this truth! Let us thank God for it. Let us exult in it! Indeed, His "Faithfulness is unto all generations."

APPENDIX K
HERITAGE DINNER PROGRAM

HERITAGE CONNECTIONS DINNER

Calvary Tremont Missionary Baptist Church

ORDER OF SERVICE

February 28, 2003

Prayer.....Young Adult

Praise and Worship.....Seniors & Youth

Invocation (Blessing of Meal).....Pastor Saffo

Dinner Is Served:

Baked Chicken w\ Dressing
Garden Salad
Assorted Breads
Greens
Yams
Apple Pie

Connection Activities.....Elders in Charge

Introduction of Committee Members.....Pastor Harold Hudson

Closing Prayer.....Pastor Harold Hudson

GLOSSARY

Adolescence-Ages 12-19

Boomer Generation-It comprises those born at the end of World War II up to the beginning of 1965. This is the largest and most studied group in United States history.

Bridge The Gap- A method of communicating values and traditions from one generation to another.

Click- Individuals who separate themselves into a subgroup on the basis of popularity.

Focus Group-A tightly centered gathering with a clear purpose for discussion.

Generation-The average interval of time between the birth of parents and the birth of their offspring. This includes a group of individuals born and living about the same time.

Generational Gap-An age subgroup that is separated by experiential society threads characterized by place and time.

Intergenerational-To intentionally develop systemic relationships among generations.

Intergenerational Ministry-Planned programs of the church, which engage persons of two or more generations in face-to-face interaction and mutual ministry.

Intergenerational Worship-A worship experience in which two or more generations come together intentionally for an occasion of worship, fellowship, studies, decision making, mission or any combination of these functions.

Middle Adults-Ages 30-55

Senior Adults-Ages 55+

Young Adult-Ages 20-35

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